

us." And the apostles would not receive them into their houses, nor bid them God-speed. Dare we be more liberal than the apostles were? Or should we, as they exhort us, "Contend earnestly for the truth once delivered unto the saints?" If some tire of the gospel plan of salvation, withdraw, and start up a separate institution, we may give them credit for all the truth they still retain and for what good they do, but we dare not fellowship with error. You say they worship the true God. Yes, we admit it, but Jesus says: "Ye worship me in vain, teaching for doctrines the commandments of men."

Many contend that it is all right, and heaven ordained, that the church is cut up into sects and cisms, so that all can be suited. But they fail to give us any Bible proof that it is right. I am sorry to see that even some of the Brethren are being carried away by this delusive wind of doctrine, and publicly declare that if we have what they call Holy-Ghost religion, we may break the commands of God, and teach others to do so, and yet go to heaven!

If this be true brethren, and this is the practical teaching of many of the sects today, then why are we striving so hard to build up and maintain the Brethren church? I don't believe in a distinction without a difference, and if we have no advantage over others; if it is not necessary for us to maintain a separate existence, in order to preserve the pure, unadulterated, apostolic, Christian religion, if in this respect we are no better than others, then we have no mission, and there can not be a solitary reason given why we should strive to build up, and maintain a separate existence. Let us at once disband, and unite with the strong and popular churches that are already well established. This would be wisdom, if the whole truth is not worth contending for.

Just now there is a great deal said about the power of the Holy Ghost, Holy Ghost religion, etc., as tho some great, new discovery had, by a few been made. Has not the Holy Spirit always been with the church? Does it not dwell in and lead every true and loyal follower of Christ? Beware, this wild fanaticism is the rock of delusion upon which the church has been stranded a thousand times, and shivered into factions.

Prove the spirit and see whether it be of God or not. Many false spirits are in the world. The true Holy Spirit has always been with Christ's church. Bear in mind that it leads into *all truth*. It *never* teaches *contrary* to the word. It *never* teaches *independent* of the word, but *only thro* the word. It never teaches *more* nor

less, nor any thing *different* from the word. It brings no new revelation or doctrine. If an angel from heaven were to come, bringing another and different Gospel, receive it not, but let him be accursed. Much less should we receive men with a different doctrine, nay, says John: "Receive them not into your houses nor bid them God speed." We may be as honest, and have as much zeal as Saul of Tarsus, we may make as much noise, pray as long and loud as Baal's prophets, if we depart from the word, will only have a form of godliness without the power. The Gospel of Christ is the power of God unto salvation, to every one that believeth. It not only has power to save, but by it we are kept through faith, (not belief) unto salvation, which is to be brought to us at the revelation of Jesus Christ.

It is the easiest thing in the world to be deceived, it seems that many will be deceived all through life, and come up in the judgment day saying: "Lord, Lord, have we not prophesied (preached) in thy name? and in thy name cast out devils? (made converts) and done many wonderful works? But Jesus will say to them, "Depart from me ye workers of iniquity, I never knew you (as my disciples.) Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." If any man say I know the Lord and keep not his commandments, he is a liar and the truth is not in him. Paul says: "Men shall arise from among your own selves, speaking perverse things to draw away disciples after them." Let us be perfectly joined together in the same mind and in the same judgment, and all speak and teach the same thing, contending for the truth, the whole truth, and nothing but the truth.

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SALVATION.—NO. 10.—CONDITIONS, BELIEVE, REPENT, AND BE BAPTIZED.

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In our last communication we closed leaving the seeker for a church home, and pardon for sin in an undecided state of mind as to what he must, is to do on account of the confusion that exists among the different denominations in Christendom. We will now make an effort to help the honest seeker out of his dilemma. Suppose we formulate a question as follows. Is there a system of belief and practice; a course of procedure laid down in the word of God that exists in the preaching and practice of any class of Christian professors that is in harmony with reason and good common sense, that with a proper consideration the judgment

of an accountable being is compelled to assent to as being absolutely, positively and infallibly safe? If such can be found to exist at present, as we affirm there can, the seeker may cast his perplexity aside and find a church home, resting his hopes upon the anchor that is safely cast within the veil. He can then challenge the rains to descend, the floods to come, the winds to blow, and beat upon that house conscious that it will stand amidst the wreck and crash of worlds while he is safe within.

We now take up the "isms" again. We will arrange them on one side, and against them we will place the Book of books, God's holy word, the Bible, its teaching and doctrines. On the side of "isms" we first mention Atheism, it denies or professes to disbelieve in the existence of a God, or a supreme intelligent being. Alongside of it we place Deism. It teaches the existence of a God, but denies divine revelation. Next to deism we put Ingersolism, (Infidelity,) its legitimate offspring. Among those "isms" as believed we find there have been and are to-day great men, learned men, scientific men, men that have been, and are moral men, honorable men, and from a worldly standpoint good men.

On the other side, the Bible side, there have been and are now, great men, learned men, scientific men, moral men, honorable men, good men, God-fearing men. The seeker after truth knows all this, is confused from the fact that there seems to be a balancing in knowledge as it regards attainments, ability, intellect, quality of person, etc. How shall the seeker decide? Let us not forget our position assumed, the purpose or end we have in view.

We now give the Atheists, Deists and Infidels all they claim. Suppose the Bible is not a divine revelation, suppose there is no God, suppose things should continue forever as they are, or suppose this world will at some future time be found upon the pathway of some other great planet, a mighty planet that would hurl it out into the infinity of space, shattered into mere atoms, or suppose it be turned into a lake of molten fire, or let its future be what it will, what does the Atheist, Deist or Infidel gain by his belief? Is not the man that believes the Bible just as safe as they are? What do they gain in this life; what does society gain through their belief? Absolutely they gain nothing in this life, society gains nothing. Their "isms" are absolutely worthless. Worthless for time and eternity. Now let us place the Bible, its teaching, doctrine, faith and practice upon trial. Suppose there is a God as the Bible teaches; sup-